A CARRIER TO A KING.

OR

Doctour *Carrier* (Chaplayne to *K. Iames* of happy memory) his Motiues of renoncing the Protestant Religiõ, & imbracing the Cath. Roman.

Directed to the sayd K. Maiesty.

My hart is endyting a good matter: I tell my deeds vnto the King. Psal. 44.

Permissu Superiorum. 1632.

STC 4625 [S. O mel?]

Collegium Emmanuelis
Cantabrigiæ

To the Reader.

GEntle Reader,

The Authour of the ensuing Discourse is M. Beniamin Carrier, *Doctour of Diuinity: A man (as is well knowne vnto the world) of no small Name and Credit among the Protestants whiles he liued, as hauing byn a* TEACHER *in their Colledges, a famous* PREACHER *in their Pulpittes, a* DOCTOVR *in their Schooles, a* CHANON *in their Churches,* CHAPLAINE *to*

the King his most excellent Maiesty flowing in wealth, supported with the credit of the Court, & very likely in short tyme to have byn promoted to higher Ecclesiastical Dignities, had he persisted in the course of his formour Profession.

Notwithstanding all these worldly allurements, which are no small enticing-baytes to entangle, and bewitch an vnstayed soule; he having from his greener yeares, euen wallowed himselfe in the choycest writings of the most learned Protestants, and confronting in his mature age their wauering opinions with the vniforme and setled consent of the ancient Fathers, found the new so opposite to the old, that at length (receauing light from the Father of lights) he resolued to wander no longer, like a lost sheepe in the desert of Darknes, but to repayre vnto the fold of the Catholike Roman Church;

choosing rather a voluntarily banishment from his owne Countrey, & like a zealous Moyses to be afflicted with the people of God, then to line in the sinfull pleasures, and puddles of this world.

These, and the like pregnant pointes are very learnedly, and pithily debated in this Treatise; the which I wish thee, good Reader, to peruse with heedfull attention, to the end the Authours paynes and labour may turne vnto thy profit, if by chance thou be alienated from the Catholike Roman Religion; together with humble supplication vnto our Lord Iesus, that he would vouchsafe, to illuminate thy vnderstanding in this daungerous passage of thy Eternall Saluation; that so thou mayest prefer light before Darknes, Truth before Falshood, Catholike Religion, before particular opinions, as Doctor Carrier did vpon

such sound grounds, as he hath here briefly layd downe vnto thy view, in the ensuing discourse.

TO

TO THE KINGS MOST EXCELLENT MAIESTY.

MOST RENOWNED SOVERAIGNE,

It is not vnknown to all such as knew me in England, that for these many yeares I had my health very ill. And therefore hauing from tyme to time vsed all the meanes and medicines that my Country could

affoard : last of all by the aduise of my Phisitians, I made it my humble sute vnto your Maiesty, that I might trauell vnto the *Spaw* for the vse of those waters, purposing with my selfe, that if I could recouer, I go would from thence to *Heydelberg* & spend this winter there. But whē I was come from the *Spaw* as farre as *Aquisgrane*, & so to *Cullen*, I found my selfe rather worse then better. And therefore I resolued that it was high time for me to setle my thoughts vpon another world; and being out of hope to enioy the health of my body, at least to looke vnto that of my soule, frō whence both Art & Experience teacheth me, that all my bodily infirmities haue their beginning.

For if I could by any study haue proued the Romā Religion to be false, or by any means haue

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feiled it to be true in England; I doubt not, but the contentment of my ſoule would haue much helped the health of my body. But the more I ſtudied the Scriptures and the ancient Fathers to confute it, the more I was compelled to ſee the truth thereof. And the more I laboured to reconcile the Religion of England thereunto, the more I was diſliked, ſuſpected, and condemned as a common Enemy. And if I would haue byn eyther ignorãt or ſilent, I might perhaps with the pleaſures and commodities of my preferments haue in tyme wholy caſt off the care of all Religion. But ſeeing my ſtudy forced my to know, and my place cõpelled me to preach, I had no way to auoyd my griefe, nor meanes to endure it.

I haue therefore taken hold

of the opportunity of my Licence to trauell, that I may withdraw my ſelfe for a while from the ſight and offence of thoſe in England who hate the Catholike Religion, and freely and fully enioy the preſence of my Bleſſed Sauiour, in the vnity of his Catholicke Church, wherein I will neuer forget, at the daily oblatiõ of his moſt bleſſed Body & Bloud, to lift vp my heart to him, and to pray for the admiſſion of your Royall Maieſty thereunto. In the meane tyme I haue thought it my duty, to write this ſhort Treatiſe with my own hãd, wherein, before I publiſh my ſelf vnto the world, I deſire to ſhew your Maieſty theſe two things:

1. *The meanes of my Conuerſion to Catholike Religion.*
2. *The hopes I haue to do your Maieſty no ill ſeruice therein.*

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The meanes of my Cõuersion to Catholike Religion.

I. IMVST confesse to Gods Honour, and my owne shame, that if it had byn in my power to chooſe, I would neuer haue byn a Catholike. I was borne, and brought vp in ſchiſme, and was taught to abhor a Papiſt as much as any Puritan in England doth. I had euer a great deſire to iuſtify the Religion of the State, and had great hope to aduance my ſelfe thereby. Neither was my hope euer ſo great as, by your Maie-

ſeſties fauour, it was at the very inſtant of my reſolution for Catholike Religion; and the preferment I had, together with the honour of your Maieſties ſeruice was greater by much, then without your Maieſties fauour I can looke for in this world.

But although I was as ambitious of your Maieſties fauour, and as deſirous of the honours and pleaſures of my Country, as any man that is therin; yet ſeeing that I was not like any long while to enioy them, & if I ſhold for my priuate cõmodity ſpeake or write, or do any thing againſt the honor of Chriſts Church, & againſt the tuidence of my own conſcience, I muſt ſhortly appeare before the ſame Chriſt, in the preſence of the ſame his Church, to giue an account therof. Therefore, neyther durſt I

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any further to purſue my owne deſire of honour, nor to hazard my ſoule any further in the iuſtification of that Religion which I ſaw was impoſſible to be iuſtified by any ſuch reaſon, as at the day of iudgement would go for payment. And that it may appeare that I haue not reſpected any thing ſo much in this world as my duty to your Maieſty, and my loue to my friends & country, I humbly beſeech you to giue me leaue as briefly as I can to recount vnto you the whole courſe of my ſtudies, and endeuours in this kind, euen from the beginning of my lyfe, vntill this preſent.

II. I was borne in the yeare 1566. being the ſonne of *Antony Carrier* a learned and deuout Man, who although he were a Proteſtant, and a Preacher, yet

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he did so season me with the principles of piety and deuotion, as I could not choose but euer since be very zealous in matters of Religion. Of him I learned, that all false Religions in the world, were but Policies inuẽted of me for the temporal seruice of Princes and States, and therfore that they were diuerse, and alwayes changeable, according to the diuers reasons & occasiõs of State. But true Christian Religion was a truth reuealed of God, for the Eternall saluation of soules, and therefore was like to God, alwayes one & the same; so that all the Princes & States in the world neuer haue byn, nor shalbe able to ouerthrow that Religiõ. This to me seemed an excellent groũd, for the finding out of that Religion, wherein a man might find rest vnto his soule, which cannot

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be satisfyed with any thing but Eternall Truth.

III. My next care then was after I came to yeares of discretion by all the best meanes I could to informe my selfe, whether the Religion of Englád were indeed the very same, which being prefigured, and prophecied in the old Testament, was perfected by our B. Sauiour, and deliuered to his Apostles and Disciples, to continue by perpetuall succession in his visible Church, vntill his comming agayne: Or whether it were a new one, for priuate purposes of Statesmen inuented, and by humane lawes established. Of this I could not choose but make some doubt, because I heard men talke much in those dayes of the change of Religion, which was thē lately made in the beginning of Queen *Elizabeths* raigne.

IIII. I was sorry to heare of Change, and of a new Religion, seeing, me thought in reason, if true Religion were Eternal, then new Religion could not be true. But yet I hoped that the Religion of England was not a change, or new Religion, but a restitution of the old, and that the Chāge was in the Church of Rome, which in processe of time might perhaps grow to be superstitious and Idolatrous; and therefore, that England had done well to leaue the Church of Rome, and to reforme it selfe: and for this purpose I did at my leasure, and best opportunity, as I came to more iudgement, read ouer the Cronicles of Englād, & obserued all alterations of religion that I could find therein. But when I found there, that the present Religion of England, was a playne

change,

change, and change vpon change, & that there was no cause of the change at all of the first, but only that *K. Henry* the VIII. was desirous to change his old bed-fellow, that he might leaue some heyres male behind him (for belike he feared that females wold not be able to withstand the Tile of Scotland) & that the change was continued, and increased by the posterity of his latter wyues, I could not choose but suspect some thing: but yet the loue of the world, and hope of preferment would not suffer me to beleiue, but that all was well, & as it ought to be.

V. Thus I satisfyed my selfe in Schoole, and studied the arts of Philosophy, & other humane learning, vntill being Mayster of Arts, & fellow of Corpus Christi Colledge in *Cambridge*, I was

at the last by the Statutes of that house, called to the study of Diuinity, and bound to take vpon me the order of Priesthood; the I thought it my duty, for the better satisfaction of my owne soule, and the sauing of other mens, to looke as farre into the matter as possible I could, that I might find out the truth. And hauing the opportunity of a very good Library in that Colledg, I resolued with my selfe to study hard, and setting aside all respect of men then aliue, or of writers that had moued, or maintayned controuersies (further then to vnderstand the question which was betwixt them) I fell to my prayers, and betooke my selfe wholy to the readinge of the Church-history, and of the ancient Fathers which had no interest in eyther side: and especi-

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ally I made choyce of *S. Augustin* because I hoped to find most comfort in him, for the confirming of our Religion, and the cõfuting of the Church of *Rome*.

VI. In this sort I spent my tyme continually for many yeares, and noted downe whatsoeuer I could gather, or rather snatch eyther from the Scriptures, or the Fathers to serue my turne. But when after all my paines, and desire to serue my selfe of antiquity, I found the doctrine of the Church of Rome to be euery where confirmed, and by most profound Demonstrations out of holy Scripture, made most agreable to the truth of Christs Ghospell, & most conformable to all Christian soules, and saw the Current opiniõs of our great Preachers to be euery where cõfuted, eyther in playne termes,

or by moſt vnanſwerable conſe-
quences: although my vnder-
ſtandinge was thereby greatly
edifyed (for which I had great
cauſe to render immortall thanks
to our Bleſſed Sauiour, who
by theſe meanes had vouchſafed
to ſhew himſelfe vnto me) yet
my heart was much grieued that
I muſt be faine eyther not to
preach at all, or els to croſſe, and
vary from the doctrine which I
ſaw was commonly receaued.

VII. Being thus perplexed
with my ſelfe what courſe I were
beſt to take, I reflected backe a-
gayne vpon the Church of En-
gland, and becauſe moſt of thoſe
Preachers which drew the peo-
ple after the in thoſe dayes, were
Puritanes, & had grounded their
Diuinity vpon *Caluins* Inſtitutio-
ons; I thought peraduēture that
they hauing gotten the multitu-

le on their sides, might wrong the Church of Englād in her doctrine, as well as they desired to do in her discipline, which indeed vpon due search I found to be most true; for I found the Common Prayer-Booke, and the Catechisme therein contayned, to hold no point of Doctrine expressely contrary to antiquity, but onely, that it was very defectiue, and contained not inough. And for the doctrine of Predestination, of Sacraments, of Grace, Freewill, Sinne &c. the new Catechismes and Sermons of those Preachers, did runne wholy against the Cōmon Prayer-Booke and Catechismes therein, and did make as litle account of the Doctrine established by Law, as they did of the Discipline; but in the one they found opposition by those that had pri-

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uate Interest; in the other they
sayd what they list, because no
man thought himselfe hurt.

VIII. This truly was a great
increase of my griefe: for know-
ing diuers of those Preachers to
be very honest men, and such as
I did loue with all my heart, I
was exceeding loath to dissent
from them in priuate, and much
more loath to oppose thē in pu-
blike. Yet seeing I must needs
preach, I was loathest of al to op-
pugne my owne conscience, to-
geather with the fayth wherein
I was baptized, and the soules of
those to whome I preached. Ne-
uertheless, hauing gotten this
ground to worke vpon, I began
to comfort my self with hope to
proue, that the Religion esta-
blished by law in England, was
the same, at the least in part,
which now was, and euer had bin

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held in the Catholike Church, the defects wherof might be supplied whensoeuer it should please God, to moone your Maiesty thereunto, without abrogating of that which was already by law established (which I still pray for and am not altogeather out of hope to see) & therfore I thought it my duty as farre as I durst, rather by charitable constructions to reconcile things that seemed differēt, that so our soules might for euer be saued in vnity; then by malitious calumniations, to maintayne quarrels, that so mens turnes might for a tyme, be serued with dissention.

IX. In this course although I did neuer proceed any further then law wold giue me leaue, yet I alwayes found the Puritanes & Caluinistes, and all the Creatures of Schisme to be my vtter e-

nemies, who were also like the Sonnes of *Semiah*, too strong for *Dauid* himselfe; but I well perceaued that all temperate and vnderstanding men who had no intereſt in the Schiſme, were glad to heare the truth honeſtly and playnely preached vnto them. And my hope was by patience & continuance, I ſhould in the end vnmaske Hypocriſy, and gayne credit vnto the comfortable doctrine of antiquity, euen amongſt thoſe alſo, who out of misinformation and preiudice, did as yet moſt diſlike it. And conſidering with my ſelf that your Maieſties Right vnto the Crowne came only from Catholikes, and was ancieter then the Schiſme, which would very fayne haue vtterly extinguiſhed it; and that both your diſpoſition by nature, your amity with Catholike Princes,

your Speaches, and your Proclamations did at the beginning all tend to peace and vnity; I hoped that this endeauour of myne, to enforce Catholike Religion, at the least, as farre as the Common Prayer-Booke, and Catechiſme would giue me leaue, would be well accepted of your Maieſty, & be as an Introduction vnto a further peace, and vnity with the Church of Rome.

X. But when after my long hope, I at the laſt did playnely perceaue that God for our ſinnes had ſuffered the Diuell, the Authour of diſſention, ſo farre to preuayle, as partly by the furious practiſe of ſome deſperate Catholikes, and partly by the fiery ſuggeſtions of all violent Puritanes, he had quite diuerted that peaceable and temperate courſe, which was hoped for; and that I

must now eyther alter my iudg-
ment which was impossible, or
preach agaynst my conscience,
wch was intollerable; Lord what
anxiety and distraction of soule
did I suffer, day & night! What
strife betwixt my iudgmét which
was wholy for the peace and vni-
ty of the Church, and my affecti-
on, which was wholy to enioy
the fauour of your Maiesty, and
the loue of my friends & Coun-
trey! This griefe of soule grow-
ing now desperate, did still more
& more increase the infirmities
of my body, and yet I was so
loath to become a professed Ca-
tholike, with the displeasure of
your Maiesty, and of all my ho-
nourable and louing friends, as
I rather desired to sléce my iud-
gement with the profits & plea-
sures of the world which were
before me, then to satisfy it with

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recõciling my selfe vnto the Catholike Church. But it was Gods will, that euer as I was about to forgot the care of Religion, and to settle my selfe to the world amonge my neyghbours, I met with such humours, as I saw, by their violence agaynst Catholiks & Catholike Religiõ, were more like to waken my soule by Torture, rather then bring it asleepe by Temper. And therefore I was driuen to recoile to God, and to his Church, that I might find rest vnto my soule.

XI. And yet because I had heard often that the practise of the Church of Rome, was contrary to her doctrine, I thought good to make one trial more before I resolued; and therfore hauing the aduise of diuers learned Phisitians to go to the *Spaw* for the health of my body, I thought

good to make a vertue of neceſ-ſity, and to get leaue to go, the rather for the ſatisfaction of my ſoule, hoping to find ſome greater offence, in the Seruice of the Church of Rome, thē I had done in her Bookes; that ſo I might returne better contented to perſecute and abhorre the Catholikes at home, after I ſhould find them ſo wicked, and idolatrous abroad as they were in euery pulpit in England affirmed to be. For this purpoſe before I would frequent their Churches, I talked with ſuch learned men as I could meet withall, and did of purpoſe diſpute agaynſt them, and with all the wit and learning I had, both iuſtify the doctrine of England eſtabliſhed by law, and obiect the ſuperſtition & Idolatry which I thought they might commit, eyther with the

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Images in the Churches, or with the Sacrament of the Altar.

XII. Their common answere was that, which by experience I now find to be true, *viz*. that they do abhor all Idolatry and superstition, & do diligently admonish the people to take heed thereof. And that they vse Images for no other purpose, but only for a deuout memory, and representation of the Church triumphant, which is most fit to to be made in the tyme, & place of prayer, where after a more speciall manner we should with all reuerence haue our conuersation amongst the Saints in Heauen: And for the B. *Sacrament* they do not worship the *Accidēts* which they see, but the substance which they belieue; and surely if Christ be there truly & really present (as your Maiesty

ſeemeth to graunt) he is as much to be worſhipped, as if we ſaw him with our bodily eyes. Neyther is there any more Idolatry in the one then in the other. If our B. Sauiour himſelfe ſhould viſibly appeare in perſon as he was vpon the Earth, Iewes and Infidels would hold it for Idolatry to worſhip him, and would crucify him agayne; & ſo would all Heretikes alſo, who refuſe to worſhip him in the Sacrament where he is really preſent.

XIII. After diuers other obiections which I made, not ſo much becauſe I was not, as becauſe I deſired not to be ſatisfied, I came to the Popes ſuppoſed pride, and tyranny ouer Kings & Princes, and told them of the moſt horrible treaſon intended and practiſed by Catholikes agaynſt your Maieſty, which hath

not yet been iudicially condemned by the Church of Rome. They all seemed to abhorre the fact, as much as the best subiects in the world, and much more to fauour, and defend the Authority of their Kings and Princes, then Heretikes doe. And they sayd, that although your Maiesty were out of the Church, yet they doubted not, but if complaint were made in a Iudiciall proceeding, that fact would be iudicially condemned. In the meane tyme it was sufficient, that all Catholike writers did condemne it, and that the Pope by his Breue had condemned it, exhorting the Catholikes of England to all Christian patience, and obedience. As for any other authority, or superiority of the Pope, then such as is spirituall, and necessary for the vnity of the

Church, I haue met with none that do ſtand vpon it.

XIIII. So that, whereas my hope was, that by finding out the corruptiõs of the church of Rome, I ſhould grow further in loue with the Church of England, & ioyfully returne home, and by inueighing agaynſt the Papiſts, both enioy my preſent preferments, and obtayne more and more; I ſaw the matter was like to fall out quite contrary. It is true indeed, that there are many corruptions in all States. God hath no wheatfield in this world wherein the Diuell hath no tares growing; and there are no tares more rancke; then thoſe that grow among the wheat, for *optimi corruptio peſſima*: and where grace aboũdeth, if it be contemned, there ſinne aboũdeth much more. But ſeeing both my rea-

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ding, and experience hath now taught me, that the truth of Christian Religion taught & practised at this day in the Church of Rome, and all the obedient members therof, is the very same in substance, which was prefigured and propheſied from the beginning of the world, perfected by Christ himselfe, deliuered to his Apostles, and by them and their successours perpetually, & vniuersally, in one vniformity practised vntill this day, without any substantiall alteration; and that the new Religion of England, wherin it doth differ, hath no ground, but eyther the pleasure of the Prince and Parlament or the common cry and voyce of the people, nor no constancy or agreement with it selfe, what should I now do? It is not in my power, not to know that which

I do know, nor to doubt of that wherein I haue ſpent ſo much time, and taken ſuch paynes, and beſtowed ſo much coſt, & made ſo many trialls to find. And yet I know, if I ſhould yield to be reconciled to this Church, I ſhould be, for this world, in all likelyhood, vtterly vndone; and that, which grieued me moſt, I ſhould be reiected of your Maieſty, my moſt Redoubted Lord & Maiſter, and deſpiſed by all my deare friends, and louers in England.

XV. Theſe very my thoughts at the *Spaw*, which did ſo vexe and afflict my ſoule, as that the waters could do my body no good at al, but rather much hurt. Neuertheles I auoyded the company of Catholikes, abſtayned from their Church, & did both diſpute, and write agaynſt the

Church

Church of Rome as occasiõ was offered. I still hoped that tyme would giue me better counsell, and therefore resolued to go frõ the *Spaw* to *Heidelberge* to do my duty there. In the meane tyme I thought with my selfe; It may be, God hath moued his Maiesties heart to thinke of peace and reconciliation. I know his disposition was so in the beginning, & I remember M. *Casaubon* told me when I brought him out of France, that his errand was nothing els, but to mediate peace betwixt the Church of Rome, & the Church of England. Therefore I thought, before I would submit my selfe to the Church of Rome, I would write vnto Maister *Casaubon* such a letter as he might shew vnto your Maiesty, contayning such conditions as I thought might satisfy your Ma.

ieſty, if they were performed by the Church of Rome. The copy of which letter is to long heer to be ſet downe. But when *M. Caſaubō* anſwered me, that he knew your Maieſty was reſolued to haue no ſociety with the Church of Rome vpon any condition whatſoeuer, and that it would be my vndoing, if thoſe my letters ſhould come to your Maieſtiés hands, or of thoſe that bare the way, I began to deſpayre of my returne into England, vnleſſe I would ouerthrow both the health of my body, and the quiet of my mynd; and eyther vtterly damne my owne ſoule, or greatly endanger not onely my liuing and credit, but my life it ſelfe alſo, by reaſon of your Maieſties diſpleaſure, and the ſeuerity of the Statutes made, and in force agaynſt Catholikes, and

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Catholike Religion.

XVI. There is a ſtatute in England made by *King Henry* the 8. to make him *Supreme Head of the Church in Spirituall and Eccleſiaſticall cauſes*, which ſtatute inioines all the ſubiects of Englād, on payne of death to belieue, & to ſweare, they do belieue that it is true. And yet all the world knowes, if *K. Henry* the 8. could haue gotten the Pope to diuorce *Q. Catherine* that he might mary *Anne Bullen*, that ſtatute had neuer byn made by him. And if that Title had not enabled the King to pull downe Abbeys, and Religious houſes, and giue them to lay men, the Lords and Commons of that tyme would neuer haue ſuffered ſuch a ſtatute to be made. This Statute was continued by *Q. Elizabeth*, to ſerue her owne turne, and it is confirmed

by your Maiesty to satisfy other men. And yet your Maiesty yieldeth the Church of Rome to be the Mother-Church, and the Bishop of Rome to be the chiefe Bishop or Primate of all the Westerne Churches: which I do also verily believe, and therefore I do verily thinke he hath, or ought to haue some spirituall Iurisdiction in England. And although in my yonger dayes, the fashion of the world made me sweare, as other men did (for which I pray God forgiue me) yet I euer doubted, & am now resolued that no Christiã man can take that oath with a safe conscience; neyther will I euer take it, to gayne the greatest preferm̃ét in the world.

XVII. There is another Statute in England, made by *Queen Elizabeth*, and confirmed by your Maiesty, *That it is death for any*

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English man to be in England, being made a Priest by authority derived, or pretended to be derived from the Bishop of Rome. I cannot believe that I am a Priest at all, vnlesse I be made by authority deriued from *Gregory* the Great, from whence all the Bishops in England haue their being, if they haue any being at all.

XVIII. There is another Statute in like manner made and cõfirmed, *That it is death to be reconciled by a Catholike Priest, to the Church of Rome*; I am persuaded that the Church of Rome is our Mother-Church, and that no mã in England can be saued, that cõtinues willfully out of the visible vnity of that Church; & therefore I cãnot choose but persuade the people to be reconciled thervntò, if possibly they can.

XIX. There is another Sta-

tute

tute in like manner, made & confirmed, *That it is death to exhort the people of England to the Catholike Roman Religion.* I am perſuaded that the Religiō preſcribed, and practiſed by the Church of Rome, is the true Catholike Religion, which I will particularly iuſtify, and make playne from point to point, if God giue tyme and opportunity, and therefore I cannot chooſe but perſuade the people thereunto.

XX. It may be, theſe are not all ſeuerall Statutes, ſome of thē may be members of the ſame, (for I haue not my Books about me to ſearch) but I am ſure all of them do make ſuch felonies and treaſons, as were the greateſt vertues of the primitiue Church, & ſuch as I muſt needs confeſſe, I cannot chooſe if I liue in Englād but endeauour to be guilty of;

and

and then it were easy to find Puritanes inough to make a Iury agaynst me, and there would not want a Iustice of Peace to giue a sentence: and when they had done, that which is worse then the persecution it selfe, they would all sweare solemnely that *D. Carrier* was not put to death for Catholicke Religion, but for felony, and treason. I haue no hope of protection agaynst the cruelty of those Lawes, if your Maiesty be resolued vpon no cõditions whatsoeuer, to haue society at all, nor communion with the Church of Rome. And therfore whilst the Case so standes, I dare not returne home agayne. But I cannot be altogeather out of hope of better newes before I die, as long as I do belieue, that the Saints in heauen do reioice at the conuersion of a sinner to

Christ

Christ, and do know that your Maiesty by your birth, hath so great an interest in the Saintes of heauen, as you shall neuer cease to haue, vntill you cease to be the sonne of such a Mother, as would reioyce more then all the rest for your Conuersion. And therefore I assure my selfe, that she with all the rest do pray, that your Maiesty before you die may be militant in the communion of that Church, wherein they are triumphant.

And in this hope I am gone before, to ioyne my prayers with theirs in the vnity of the Catholike Church. And do hũbly pray your Maiesty to pardon me for doing that which was not in my power to auoyd; and to giue me leaue to liue, where I hope shortly to die, vnles I may hope to do your Maiesty seruice; and with-

out the preiudice of any honeſt man in England to ſee ſome vnity between the Church of England, & her Mother the Church of Rome. And now hauing declated the meanes of my Cõuerſion to Catholike Religion, I will briefly alſo ſhew vnto you, the hopes I haue to do your Maieſty no ill ſeruice therein.

The

The hopes I haue to do your Maiesty no ill seruice, being a Catholike.

1. MY first hope is, that your Maiesty will accept of that for the best seruice I can do you, which doth most further the glory of our Blessed Sauiour, & my owne saluation. Indeed there are Kingdomes in the world, where the chiefe care of the Gouernors is, *Non quam bonis prosint, sed quam subditis*: such were the heathen Kingdomes which S. Augustine describes in his 2. booke *de Ciuit. Dei ca.* 20. In such Com-

mon

mon wealths the way to be good subiects is not to be a good man, but to serue the tymes, and the turnes of them that beare the sway, whatsoeuer they be. But if it be true, as some Holy and learned Fathers teach, that in a well-ordered gouerment, there is *eadem felicitas vnius hominis, ac totius Ciuitatis*; then I am sure, that it must follow, that in a Common wealth truly Christiã, there is, *eadem virtus boni viri, ac boni Ciuis*. And therfore being a Minister and Preacher of England, if I will rather serue your Maiesty then my selfe, & rather procure the good of your kingdom then my owne preferment, I am bound in duty to respect, and seeke for those things aboue all other, that may aduance the honor of God, and the saluation of my owne soule, and the soules

of

of those which do any way belong to my charge. And being sufficiently resolued, that nothing can more aduance the honor of our Sauiour, and the common saluation, then to be in the vnity of his Church; I haue done you the best seruice I could at home, by preaching peace & reconciliation: and being not able for the malice of the times to stand any longer in the breach at home, I think it safest in this last cast, to looke to myne owne game, and by my daily prayers & dying, to do your Maiesty the same seruice in the vnity of the church, which by my daily preaching and liuing I did endeauor to do in the midst of the Schisme.

11. And although it be sufficient for a man of my profession to respect only matters of heaue, and of another world, yet be-

cause

cauſe this world was made for that other, I haue not regarded my owne eſtate, that I might reſpect your Maieſties therein; & after long and ſerious meditation, which Religion might moſt honor your Maieſty euen in this world, I haue cõceaued vndoubted hope, that there is no other Religion, that can procure true honour & ſecurity to your Maieſty, and your poſterity in this world, but the true Catholike Roman religion, which is the very ſame, wherby all your glorious predeceſſors haue bin aduanced, and protected on Earth, and are euerlaſtingly bleſſed in Heauen.

III. The firſt reaſon of my hope is, the promiſe of God himſelfe to bleſſe and honour thoſe that bleſſe his Church and honour him; and to curſe and con-

foūd thoſe that curſe his Church & diſhonour him: which he hath made good in all ages. There was neuer any man, or Citty, or State, or Empire ſo preſerued, & aduanced, as they that haue preſerued the vnity, and aduanced the proſperity of the Church of Chriſt: Nor euer any bin made more miſerable and inglorious, then they that haue dishonored Chriſt, and made hauock of his Church, by ſchiſme & Hereſie.

IV. Yf I had leaſure & bookes, it were eaſy for me to enlarge this point with a long enumeration of particulars. But I thinke it needles, becauſe I cannot call to mynd any example to the cōtrary, except it be the ſtate of *Queene Elizabeth*, or ſome one or two other, lately fallen from the vnity of the catholike church; or the ſtate of the Great Turke, that

doth

doth still persecute the Church of christ, & yet continue in great glory in this world. But when I cōsider that of *Queene Elizabeth*, I find in her many singularities: she was a woman, and a Maiden-Queene, which gaue her many aduantages of admiration. She was the last of her race, and needed not care what became of the world after her owne dayes were ended. She came vpon the Remainders of Deuotion, and Catholike Religion, which like a Bowle in his course, or an Arrow in his flight, would go on for a while by the force of the first mouer; and she had a practice of mayntaining warres among her Neighbours (which became a woman well) that she might be quiet at home. And whatsoeuer prosperity or honour there was in her dayes, or is yet remaining

in England, I cannot but aſcribe it to the church of Rome, and to catholicke religion, which was for many hundred yeares together, the firſt mouer of that Gouerment, and is ſtill in euery ſetled kingdome, and hath yet left the ſteps, and ſhadow therof behind it, which in all likelihood cannot continue many yeares, without a new ſupply from the fountaine.

V. As for the honor & greatnes of the Turke and other Infidels, as it reacheth no further thē this life, ſo it hath no begining from aboue this world: and if we may belieue *S. Ambroſe* (*in Luc.* 4.) thoſe honours are conferred rather by gods permiſsion, then by his donation, being indeed ordained, and ordered by his prouidence, but for the ſinnes of the people, conferred by the Prince

that rules in the aire. It is true, that the Turkiſh Empire, hath now continued a long time, but they haue other principles of State to ſtand vpon: The continuall guard of an hundred thouſand ſouldiars, wherof moſt of them know no parents, but the Emperor: The Tenure of all his ſubiects who hold all in *capite ad voluntatem Domini*, by the ſeruice of their ſword: Their enioyned ſilence, & reuerence in matters of Religion, & their facility in admitting other Religions as well as their owne to the hope of ſaluation, and to tolerate them ſo that they be good ſubiects. Theſe, and ſuch like are principles of great importance to increaſe an Empire, and to maintayne a Tẽporall ſtate. But there is no ſtate in Chriſtendome that may endure theſe principles, vn-

leſſe they meane to turne Turks alſo: which although ſome be willing to do, yet they will neyther hold *in Capite*, nor hold their peace in Religion, nor ſuffer their King to haue ſuch a guard about him, nor admit of Catholike Religion, ſo much as the Turke doth.

VI. It is moſt true, which I gladly write, and am wont withall the honor I can of your Maieſty to ſpeake, that I think there was neuer any Catholike King in England, that did in his time more imbrace, and fauour the true Body of the Church of England, then your Maieſty doth that ſhadow therof, which is yet left: and my firme hope is, that this your deſire to honour our Bleſſed Sauiour in the ſhadow of the church of England, will moue him, to honour your Majeſty ſo much

as

as not to ſuffer you to die out of the Body of his true cath church; and in the mean time to let you vnderſtand, that all honor that is intended to him by Schiſme and Hereſie, doth redoũd to his great dishonour, both in reſpect of his Reall, and of his Myſticall Body.

VII. For his Reall Body, it is not as the *Vbiquitaries* wold haue it, euery where, as well without the Church as within, but only where himſelfe wold haue it, and hath ordained that it ſhould be; and that is, only amongſt his Apoſtles & Diſciples, & their ſucceſſors in the Catholike church, to whom he deliuered his Sacraments and promiſed to continue with them vntill the worlds end: ſo that, although chriſt be preſent in that ſchiſme, by the power of his Deity (for ſo he is preſent in hell alſo) yet by the grace of

his Humanity (by participation of which grace only there is hope of ſaluation) he is not preſent there at all, except it be in corners, and priſons, and places of perſecution. And therfore what ſoeuer honor is pretended to be done to Chriſt in Schiſme & Hereſie, is not done to Him, but to his vtter Enemies.

VIII. And for his Myſtical body which is his Church & Kingdome, there can be no greater dishonour done to chriſt, then to maintayne ſchiſme, and diſſention therin. What would your Maieſty thinke of any ſubiects of yours, that ſhold go about to raiſe ciuill diſſention, or wars in your Kingdome, and of thoſe that ſhold foſter, and adhere vn to ſuch men? It is the faſhion of all Rebells when they are in Armes, to pretend the ſafety of the

King,

King, and the good of the countrey; but pretend what they will, you cannot account such men any better then Traytors. And shall we belieue, that our Blessed Sauiour, the King of Kings, doth sit in heauen, and either not see the practises of those that vnder colour of seruing him with Reformation, do nothing els but serue their own turnes, & distract his Church, that is, his Kingdome on earth, with sedition? Or shall we thinke, that he will not in time reuenge this wronge? Verily he seeth it, and doth regard it, and will in time reuenge it.

IX. But I hope, and pray that he may not reuenge it vpon you, nor yours, but rather that he will shew that your desire to honor him, is accepted of him, and therfore will mooue you to ho-

nor your ſelfe, & your poſterity, with beſtowing the ſame your fauour vpon his Church in the vnity therof, which you do now beſtow in the Schiſme; and that he wil reward both you & yours for the ſame, accordinge to his promiſe, not onely with euerlaſting glory in heauen, but alſo with long continued temporall honour & ſecurity in this world. And this is the firſt reaſon of my hope, groũded vpon the promiſe of God.

X. The ſecond Reaſon of my hope, that Catholike Religion may be a great meanes of honour and ſecurity to your Maieſties poſterity, is taken from the conſideration of your Neighbours, the Kings and Princes of Chriſtendome; among whome there is no State ancient, and truly honourable, but only thoſe that are

Catho-

Catholike. The reason whereof I take to be, because the Rules of Catholike Religion are Eternall, Vniuersall, and Constant vnto themselues, and withall consonant vnto Maiesty and Greatnes, as they haue made, and preserued the Catholike Church most Reuerend & venerable throughout the world for these 1600. yeares. And those temporall States that haue byn conformable thereunto, haue byn alwayes most honorable, and so are like to continue, vntill they hearken vnto Schisme. And as for those that haue reiected, and opposed the Rules of Catholicke Religion, they haue byn driuen in short tyme to degenerate, and become eyther Tyrannicall, or popular. Your Maiesty, I know doth abhorre Tyranny: but if Schisme and Heresy might haue their full

ſwing ouer the ſeas, the very ſhadow and Reliques of Maieſty in England, ſhould be vtterly defaced, and quickly turned into *Helvetian*, or *Belgian* popularity; for they that make no conſcience to prophane the Maieſty of God & his Saints in the Church, wil after they feele their ſtrength, make no bones to violate the Maieſty of the King, and his Children in the Common wealth.

XI. I know well that the *Puritanes* of England, the *Hugenots* of France, and the *Genſes* of Germany, togeather with the reſt of the Caluiniſts of all ſorts, are a great faction of Chriſtendome, & they are glad to haue the pretence of ſo great a Maieſty to be their chiefe, and of your poſterity to be their hope: But I cannot be perſuaded, that they euer will, or can ioyne togeather to

aduance

aduance your Maiesty, or your children, further then they may make a present gayne by you. They are not agreed of their own Religion, nor of the principles of Vniuersall and Eternall truth; & how can they be constant in the Rules of particular, and transitory honor? Where there is *nullum Principium Ordinis*, there can be *nullum principiũ Honoris*: such is their Case. There is a voyce of Confusion among them as well in matters of State as of Religiõ. Their power is great, but not to edification, but to destruction: They ioyne togeather onely a gaynst good Order, which they call the Common Enemy; and if they can destroy that, they wil in all likelihood turne their fury agay nst themselues, and like Diuells torment, like Serpents deuoure one another. In the meane

time if they can make their Burgers, Princes, and turne old Kingdomes into new States, it is lyke inough they will do it: but that they will euer agree togeather, to make any one Prince, King or Emperour ouer them al, & yield due obedience vnto him further, then eyther their gayne shall allure them, or his sword shall compell them, that I cannot perſuade my ſelfe to belieue. And therfore I cannot hope that your Maieſty, or your Poſterity can expect the like honour or ſecurity from them, which you might do from Catholike Princes, if you were ioyned firmely to them in the vnity of Religion.

XII. The third reaſon of my hope, that Catholike Religion ſhold be moſt auailable for the honor and ſecurity of your Maieſty, and your children, is taken

from

from the consideration of your subiects, which can be kept in obedience to God, and to their King by no other Religion, and least of all by the Caluinistes. For if their Principles be receaued once, and well druncke in, & digested by your subiects, they will openly maintayne, that God hath as well predestinated men to be Traytours, as to be Kings: and he hath as well predestinated men to be Theeues, as to be Iudges: & he hath as well predestinated that men should sinne, as that Christ should die for sin. Which kind of disputations I know by my experience, that they are ordinary among your Countrey Caluinists, that take thémselues to be learned in the Scriptures, especially whé they are met in the Alehouse, and haue found a weaker Brother, whome they thinke

fit

fit to be instructed in these profound mysteries. And howsoeuer they be not yet all so impudent, as to maintayne these Conclusions in playne termes; yet it is certayne they all hold these principles of doctrine; from whence working heads of greater liberty do at their pleasure draw these consequences, in their liues and practises. And is this a Religion fit to keep subiects in obedience to their Soueraygne?

XIII. Heere I know the great Maysters of Schisme, will neuer leaue obiectinge the horrible Treason of certayne Catholiks agaynst your Maiesty, which if the Diuell had not wrought to their hands, they had had little to say agaynst Catholike Religion before this day. But I humbly intreat that the fact of some few men, may not be for euer

obie-

obiected agaynſt the truth of a generall Rule. It is not the queſtion, Which Religion will make all your ſubiects true, but which Religion is moſt like to make all true? It is certaine there be Traitors againſt God and man, of all Religions; & Catholikes as they are the beſt ſubiects, ſo when they fall to it, they are the worſt Traitors. But if we will looke vpon Examples, or conſider of reaſons, The catholike is the only religion, which as it doth duly ſubordinate Kinges vnto God, ſo doth it effectually bind ſubiects to performe all lawfull obedience vnto their Kinges. I will not heere ſtand vpon repetition of examples, becauſe the auncient are tedious, and the preſent are odious. But if there can be but one King named in all the world, that did euer receaue ho-

nor from Caluiniſts further then to be their *Champion*, or *Protector* vntill their turnes were ſerued, then I will be content to beleiue that your Maieſty, and your Familie ſhall receaue perpetuity from them. But if your Caluiniſts do profeſſe to honour you, and all other caluiniſtes do ouerthrow their Kinges and Princes wherſoeuer they can preuaile; I can hardly beleiue that yours do meane any more in good earneſt then the reſt. There is certainly ſome other matter, that they are content for a tyme to honour your Maieſty; it cannot be their Religion that ties them to it, for it doth not tie them to it ſelfe. There is no Principle of any Religion, nor no article of any faith, which a Caluiniſt will not call in queſtion, and either altogether deny, or expound after his owne

fancy;

fancy; and if he be restrained, he cries out by and by, that he cannot haue the liberty of his conscience. And what bond of obedience can there be in such a Religion?

XIV. It is commonly obiected by States-men, that it is no matter what opinions men hold in matters of Religion, so that they be kept in awe by Iustice, & by the sword. Indeed for this world, it were no matter at all for Religion, if it were possible without it to do Iustice, and to keep men in awe by the sword. In Military Estates, whilest the sword is in the hand, there is the lesse need of Religion; and yet the greatest and most martiall States that euer were, haue bin willing to vse the conscience, and reuerence of some Religion or other, to prepare the subiects to obe-

dience.

dience. But in a peaceable gouerment, ſuch as all chriſtian Kingdomes do profeſſe to be, if the reynes of Religion be let looſe, the ſword cõmonly is to weake, and comes to late, and wilbe like inc ugh to giue the day to the Rebell. And ſeing the laſt, and ſtrongeſt bond of Iuſtice is an oath, which is a principall Act of Religion, and were but a mockery, if it were not for the puniſhment of Hell, and the reward of Heauẽ; it is vnpoſſible to execute Iuſtice without the help of Religion. And therefore the neglect & contẽpt of Religion hath euer byn, & euer ſhalbe the fore-runner of deſtruction, in all ſetled States whatſoeuer.

XV. The Diuell, that intendeth the deſtruction as well of bodies as of ſoules, & of whole States, as of particular men, doth

not

not commonly begin with mens bodies, & with matters of State; but being himselfe a spirit, & the Father of lies, he doth first insinuate himselfe into mens vnderstandings, by false principles of Religion, wherinto he hath the more easie entrance, because he hath perswaded their Gouernors to belieue, that it is no great matter what opinions men hold in matters of Religion, so that they looke well into their actions, and keep them in obedience. Which perswasion is all one, as if the Enemy that beseigeth a Citty should perswade the Garrison that they might surrender the Castle vnto him well inough, and keep the lower Towne, and all the people of the towne to themselues. But when the diuell hath preuailed so farre as by false opinions in matters of the first truth, that is of

Reli-

Religion, to get the vnderſtanding in poſſeſſion, which is the Caſtle as it were, & watch-tower both of the ſoule, body, ſtate, & all; he will peraduenture diſſemble his purpoſe for a while, & by ſlaundering of the truth, & pleaſing them with the Trifles of the world (which by Gods permiſſion are in his power) make men beleiue, that the world is amended, for *Nemo repentè fit peſſimus*; But ſhortly after, when he ſeeth his time, he will out of his Arſenall of falſe apprehenſions in vnderſtanding, ſend forth ſuch diſtorted Engines of life & action, as will eaſily ſubdue both body, and goodes, and ſtates, and all to his deuotion.

XVI. The Caluiniſticall Preacher, when he hath gotten his honeſt abuſed, & miſguided Flocke about him, will cry out againſt

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me for this Popish collection, & call God & them to witnes, that he doth daily in his Sermons exhort men to good workes, and to obedience vnto the Kings Maiesty: And am not I, & my bretãrẽ (sayth he) and our flocke, as honest, and as ciuill men, as any Papist of them all? For my own part I will not accuse any Caluinists, though I could, neyther cã I excuse all Papists, though I would: ——

Iliaços intrà mnros peccator, & extrà. ——

But I must neuer forget that most true and wise obseruation which the Noble & learned Syr *Francis Bacon*, maketh in one of his first Essayes, viz. that all Schismatikes vtterly sayling in the Precepts of the first Table, concerning the religion & worship of God, haue necessity in Poli-

cy

cy to make a good ſhew of the ſecond Table, by their ciuil and demure conuerſation towards men. For otherwiſe, they ſhould at the firſt, appeare to be (as afterwards they ſhew themſelues to be) altogeather out of their Ten Commandements; and ſo men wold be as much aſhamed to follow them at the firſt, as they are at the laſt.

XVII. It is a ſure RVle of Policy, that in euery mutation of State, the AVthors of the chãge, will for a while ſhew themſelues honeſt, rather of ſpite then of cõſcience, that they may diſgrace thoſe, whom they haue ſuppreſſed; but it doth neuer hold in the next generation. You ſhal ſcarce heare of a Puritan father, but his ſonne proues either a Catholike, or an Atheiſt. Mutinous Souldiars, whilſt the Enemy is in the field,

will be orderly, not for loue of their Generall, but for feare of the Enemy: but if they be not held in the ancient diſcipline of warrs, they will vpon the leaſt Truce, or Ceſſation of Armes quickly ſhew themſelues.

XVIII. And as for their Exhortations to obedience to your Maieſty, when they haue firſt infected the vnderſtanding of your Subiects, with ſuch Principles of Rebellion as haue diſturbed, and ouerthrowne all other States where they had their will; it is a ridiculous thing to thinke vpon ſuch Exhortations, and all one as if a phantaſticall fellow, finding a heard of yong cattle in a cloſe, ſhould firſt breake downe the hedges, & then cry alowd to the cattle, that they do not venture to go out, nor to ſeeke any fatter Paſture, for feare they be put in-

to the Pound. And if they chãce to feed where they are, becauſe they haue no experiẽce of other, and to tarry in the Cloſe for an houre or two, then the vnhappy fellow ſhould run to the owner of the cattle, and tell him what great ſeruice he had don him, & how he had kept his cattle in the cloſe, by his goodly charmes, & exhortations. Let them ſay what they liſt of their owne honeſty, & of their Exhortations to Obedience; as long as they do freely infect the peoples ſoules, with ſuch falſe opinions in Religion, they do certainly ſow the ſeeds of Diſobedience, and Rebellion in mens vnderſtandings; which if they be not preuented by your Maieſties giuing way to Catholike Religion, will in all likelihood ſpring vp in the next generation to the great preiudice and

moleſta-

moleſtation of your Maieſty, & your poſterity. So that whether I do reſpect heauen, or earth, my owne ſoule, or the ſeruice of your Maieſty, God, or your Neighbours, or your ſubiects, my aſſured hope is, that by ioyning my ſelfe to the Catholike Church, I neither haue done, nor euer ſhall do any ill duty, or ſeruice, vnto your maieſty.

XIX. But perhaps there is ſuch oppoſition both in matter of Doctrine, and in matter of State, as it is vnpoſſible that euer there ſhould be any Reconciliation at all betwixt the Church of England, and the church of Rome; of which I humbly pray your Maieſty to giue me leaue to ſhew to you what I haue obſerued. It is true, the breach hath continued now theſe many yeares, and it is much increaſed by

by ſo long continuance, ſo that it was neuer greater, thē it ſeems to be at this day, nor neuer more dangerous to deale with all. For if a man do but go about to ſtop it, there ariſeth preſently a great and fearefull noyſe, and roaring of the waters agaynſt him; but yet neuertheles the greatnes of the noyſe ought not to diſcourage vs, but rather to giue vs hope, that although it be wide, yet it is but ſhallow, as proceding from affection, which is ſuddaine and violent, and not from iudgment, which is quiet, conſtant, and alwayes like it ſelfe. For if a man aske in cold bloud, whether a Roman Catholike may be ſaued? the moſt learned Churchman will not deny it. And if a man aske, whether a Roman catholike may be a good ſubiect? the moſt wiſe States-mā wil eaſi-

ly grāt it. May we be both ſaued? Then we are not deuided in God. May we be both good ſubiects? Then we are not deuided in the King. What reaſon is there then, that we ſhould be thus hoatly & vnplacably diuided?

XX. Truly there is no reaſon at all, but only the violence of affection, which being in a courſe cannot without ſome force be ſtayed. The multitude doth ſeldome or neuer iudge according vnto truth, but according vnto cuſtome. And therfore hauing of purpoſe byn bred, & brought vp in the hatred of Spaniards & Papiſts, cannot chooſe but thinke they are bound to hate them ſtil; and that whoſoeuer ſpeaketh a word in fauour of the church of Rome, or of Catholike Religiō, is their vtter enemy. And the Puritanicall Preacher, who can haue

no being in Charity, doth neuer ceaſe by falſificatiõs, & ſlaunders, to blow the coales, that he may burne them, and warme himſelfe. But if your Maieſty ſhall euer be pleaſed to commaund thoſe Make-bates to bold their peace a while, and to ſay nothing but what they are able to proue by ſufficent authority, before thoſe that are able to iudge, & in the mean time to admit a Cõference of learned and moderate men on either ſide, the people who are now abuſed, and with the light of the Ghoſpell held in extreme ignorance, are not yet ſo vncapable, but they wilbe glad to heare of the truth, when it ſhalbe ſimply, and euidently deliuered by honeſt men, and then they wil plainly ſee, that their *Light of the Ghoſpell*, which they ſo much talke of, is but a coũterfayt light

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in a Theeues lanterne, wherby honeſt mens eyes are dazeled and their Purſes robbed. And it will alſo appeare, that there is not indeed any ſuch irreconciliable oppoſition betwixt the Church of England, & the Church of Rome, as they that liue by the Schiſme, do make the world beleiue there is, neither in matter of Doctrine, nor matter of State.

XXI. For matter of Doctrine there is no reaſon, that your Maieſty, or the Kingdome ſhold be moleſted, or burdened for the maintenance of Caluiniſme, which is as much againſt the Religion of England, as it is againſt the religion of Rome, and will by neceſſary conſequence ouerthrow, not only the Catholike Church, the Communion of Saints, and the Forgiuenes of ſinnes; but alſo all the articles of

the Creed, ſauing only ſo much as the Turke himſelfe wilbe content to belieue: which wilbe eaſie to proue vpon better leaſure. The Doctrine of England is that which is contained in the Common Prayer-booke & Church-Catechiſme, confirmed by act of Parlament, and by your Maieſties Edict, wherin all Engliſhmē are baptized, and ought to be confirmed, and therfore there is ſome reaſon that this ſhould be ſtood vpon.

XXII. But this Doctrine in moſt of the mayne pointes therof, as hath bin touched before, & requireth a iuſt Treatiſe to ſet downe in particuler, doth much differ from the Currēt opinions and Cathechiſmes of Caluiniſme, or doth very neere agree with, or at leaſt not contradict the Church of Rome, if wee liſt

with patience to heare one another. And thoſe points of doctrine wherin we are made to be at wars with the church of Rome whether we will or no, do rather argue the Corruptions of that State from whence they come, then are argued by the groundes of that Religion wherupon they ſtand; and the contradiction of doctrine hath followed the alteration of State, and not the alteration of State bin grounded vpon any truth of doctrine. For when the breach was reſolued vpon for the perſonall and particular end of *King Henry* the 8. & the Children of his latter wiues, it was neceſſary to giue euery part of the Common wealth cōtentment, for which they might hold out in the heate of affection and ſtudy to maintayne the breach; otherwiſe it was like-

ly that in the cleernes of iudgmēt it wold quickly haue growne to gether againe, and then the Authors therof must haue bin excluded, & giuen account of their practice.

XXIII. Therfore to the Lordes and Fauorites of the Court were giuen the landes, and inheritance of the Abbeys, and Religious houses, that hauing once as it were washed their hands in the bowels, and bloud of the Church, both they and their posterity might be at vtter defiance therwith. And so hauing ouerthrown and prophaned the good workes of the Saints, it was necessary for them to get them Chaplains that might both dispute, preach, & write against the merit of Good workes, the Inuocation of Saints, the Sacrifice of the Altar, Prayer for the dead,

and all ſuch points of Catholike doctrine, as were the grounds of thoſe Churches, and Religious houſes, which they had ouerthrowne and prophaned. And it was not hard for thoſe Chaplains by ſome ſhew of Scripture, to proue that which their Lordes, and their followers were ſo willing to belieue.

XXIV. To the Commons was giuen great hope of beleife for their Pouerty, eaſe of Subſidies, & of the burden of ſo great a Clergy, and many other goodly gay-Nothings. And for the preſent they ſhould haue liberty and the benefit of the Common law, that is, leaue to liue by ſuch lawes as themſelues liſt to make, and to contemne the authority of the Church; which although it were for their benefit euery way, yet becauſe it croſſed their

affections, likewayward children they could neuer abide it. And was not this reaſon inough for them to hold out the breach, & to ſtudy Scripture themſelues, that they might be able to confute Confeſſion, Satisfaction, Pennance, and to declayme agaynſt all that Tyranny of the Church of Rome, by which thẽſelues, and their forefathers had byn kept in awe and obedience vnto God, and their Kings?

XXV. To the Clergy-men that would turne with the times, beſides the poſſibility of preſent preferment by the alteratiõ, was giuen ſhortly after leaue to marry, and to purchaſe, and to enioy the profit, and pleaſure of the world, as well as the Laity. And what carnall-minded Monke, or Prieſt, would not with might & mayne keep open the breach, af-

ter he was once plunged in it, rather then be in danger to forgoe ſo pleaſing a commodity. Hence did ariſe a neceſſity of ſpeaking and writing agaynſt Vowes, Virginity, Pouerty, Faſting, Praying, Watching, Obedience, & all that auſterity of life, which is by the Lawes of the Church required in Monaſticall, and Prieſtly Conuerſation.

XXVI. Vpon theſe conditions, the Lords, the Commons, and the Clergy, were content to belieue, that the King was ſupreme Head of the Church of England, not that they did thinke ſo indeed, or that they deſired to augmẽt his authority, but that they might be protected by him, and freely enioy thoſe commodities, which they ſaw Schiſme had brought vnto them, & feared, the vnity of the Church

might agayne take from them. Hence did arise a necessity of inueighing agaynst the Pope, and the Church of Rome, as agaynst Antichrist & Babylō, & the greatest Enemies of the State of Englād. In so much that that Clergyman was most acceptable to them, and in their opinion most worthy of prefermēt, that could most confidently preach, and write the most foule, and monstruous assertions of the Pope, & the Church of Rome, though they were neuer so false. These, and such like are those temporall respects, which would faine seeme the daughters of those doctrines which themselues haue brought forth, and to be deuided from the Catholike Church by doctrine, when they themselues haue caused the doctrine of diuision.

XXVII.

XXVII. In all theſe, and all other doctrine of diuiſion, men haue receaued great countenāce, and encouragement from *Geneua*: for although *M. Iohn Calvin* were neuer any good ſubiect, or friend to Biſhop, Duke, or King, yet he did ſo fit the Common People, with new doctrine, that no Ghoſpell can be ſo pleaſing to them, nor ſo lightſom as his. For finding *Geneua* to be fallen out both with their Biſhop, who was their ancient Prince, and their Duke to whome they pretended agaynſt their Biſhop, and to be all in a combuſtion among themſelues for want of gouernement, although he were then a ſtranger, and a very young man of ſome 26. or 27. yeares old at the moſt, yet he thought good, vpon the opportunity, to giue the aduenture, and to ſtep in himſelfe, to

be

be the founder of a new Church, and State amongſt them; and for that purpoſe, he found them out ſuch a Catechiſme, as they might eaſily contemne all ancient learning, and authority, and ſaue themſelues by a ſtrong Fancy, which he called Fayth. And this pleaſed the Burgers of *Geneua* ſo well, that they called a meeting, and cauſed all the Cittizens to ſweare, that that Catechiſme was true, & that all Popery was falſe, as may appeare in Caluins life, written by *Beza* himſelfe, & prefixed to his Epiſtles. And althogh the Miniſteriall Presbitery of *Geneua*, haue loſt much of *M. Calvins* greatnes, yet the Citty hath had the fortune euer ſince by the help of their Neyghbours, to hold out agaynſt their Biſhop, & their Duke, and all their ancient Gouernours.

XXVIII. Now, it is the Nature of all Common People, especially of Ilanders, not only ſtill to affect more and more Nouelty and Liberty, & to be weary of their old Clergy, but alſo to admire any thing that comes from beyond the ſeas, & to cheriſh, and comfort one another with reporting the good ſucceſſe, which Sciſmatikes, & Rebells happen to haue againſt their lawfull Prelates, & Ancient Gouernours, and to impute all their good fortune vnto their new Religion. Hence it is come to paſſe that that Doctrine, wch is indeed the lawful doctrine of the church of England, is neglected, & contemned as a Relique, or a Rag of Popery, and Caluins *Inſtitutions* being come from *Geneua*, & fairely bound vp, with the Preface of the Ghoſpell, is diſperſed

throughout al Schooles, Cities, and Villages of England; & hath so infected both Priest, and People, as although it be against Law, yet it is cried vp by voyces to be the only Current Diuinity in Court, and Countrey; in hope belike, that it may one day serue the turne in England, as well as it hath done in *Geneua*, & in other places, where it hath preuailed.

XXIX. These Reasons or rather Corruptions of State, haue so confounded the doctrine of the Church of England, and so slaundered the doctrine of the church of Rome, as it hath turned mens braines, and made the multitude on both sides like two fooles, who being set back to back, do thinke they are as far asunder as the Horizos are which they looke vpon. But if it might

pleaſe your Maieſty to comaund them to turne but each of them a quarter about, and looke both one way to the ſeruice of God, & your Maieſty, and to the ſaluation of ſoules, they ſhould preſently ſee theſelues to be a great deale more neere togeather in matters of doctrine, then the Puritanicall Preachers on both ſides do make them belieue they are I cannot in the breuity of this diſcourſe deſcend into particulars: but if it pleaſe your Maieſty, to commaund me, or any other honeſt man that hath taken paines to vnderſtand, & obſerue all ſides freely, and plainly to ſet downe the difference betwixt Caluiniſme, and the doctrine of England eſtabliſhed by law, and then to ſhew *Locos conceſſos*, and *Locos controuerſos*, betwixt the Church of England, and the

Church

Church of Rome, I doubt not but the distance that wilbe lett betwixt, for matter of doctrine, may, by your Maiesty, be easily compounded.

XXX. But perhaps there is so great oppositions in matter of State, that although the Doctrine might be compoũded, yet it is vnpossible to heare of agreement. And if there be the same reason of State, which there was in the beginning, and continued all *Q. Elizabeth* dayes, there is as little hope now that your Maiesty should hearken vnto Reconciliation, as there was that King *Henry* the 8. or *Q. Elizabeth* wold. But when I do with the greatest respect I can, consider the State of your Maiesty, your Lordes, your Commons, & your Clergy, I do find as little cause of holding out in reason of State, as I

do

do in truth of Doctrine

XXXI. King *Henry* the VIII. although he had written that learned booke against the Schisme of *Luther*, in defence of the Sea Apostolike, for which he deserued the Title of *Defensor Fidei*, yet when he gaue way to the lust of *Anne Bullen*, and the flattery of his Fauorites, & saw he could not otherwise haue his will, he excluded the Pope, & made himself supreme Head of the church, that so he might not only dispence with himselfe for his lust, but also supply his excesse with the spoile of the Church, which was then very rich. But when he saw God blessed him not, neither in his wiuing, nor in his thriuing, he was weary of his Supremacy before he died, and wished himselfe in the Church againe: but he died in the curse of his Father,

ther, whose foundations he ouerthrew, and hath neither child to honor him, nor so much as a *Tombe* vpon his graue to remember him; which some men take to be a token of the curse of God.

XXXII. Queene *Elizabeth*, although she were the Daughter of Schisme, yet at her first comming to the crowne, she would haue the Cõmon Prayer-booke, and Catechisme so set downe, that she might both by English Seruice satisfy the Commons, who were greedy of Alteration, and by Catholike opinions giue hope to her Neighbour-Princes that she would herselfe continue Catholike. And all her life long she carried herselfe so betwixt the Catholikes, & the Caluinists, as she kept them both still in hope. But yet being the

daugh-

daughter of the Breach-maker and hauing both her Crowne, & her Life from the Schiſme, it was both dishonorable, and dangerous for her to hearken to a Reconcilement. And therfore after ſhe was prouoked by the Excommunication of *Pius Quintus*, ſhe did ſuffer ſuch lawes to be made by her Parlaments, as might cry quittance with the Pope and the church of Rome. And this courſe ſeemed in Policy neceſſary for her, who was the daughter of King *Henry* the 8. by *Anne Bullen*, borne with the contempt of *Rome*, the diſgrace of *Spayne*, and the preiudice of *Scotland*.

XXXIII. But now that your Maieſty is by the conſent of all ſides come to the Crowne, and your vndobted Title ſetled with long poſſeſſion, the caſe is very much altered. For your Maieſty

hath

hath no need of diſpenſations, nor no will to pull downe Churches, nor no dependance at al on *Henry* the 8. And if this Schiſme could haue preuented your Title with the diuorce of one wife, and the marrying of fiue more, neyther your Mother, nor your ſelfe, ſhould euer haue made *Q. Elizabeth* afrayd with your Right to the Crowne of England. And therefore although it were neceſſary in reaſon of ſtate to continue the doctrine of diuiſion, as long as the fruit of that doctrine did continue; yet now the fruite of Schiſme being all ſpent, & that *Parentheſis* of State is at an end, there is no reaſon, but that the old ſentēce may returne againe, and be continued in that ſenſe, as if the *Parentheſis* had byn cleane left out; and that God had of purpoſe croſſed the fleſhly pre-

tence

tence of Schisme, & rayſed your Maieſty to reſtore it, as your moſt Wiſe, and Catholike Progenitor King *Henry* the ſeauenth did leaue it.

XXXIIII. But perhaps the Schiſme, though it ſerue you to no vſe at all for your Title, yet it doth much increaſe your authority, and your wealth, and therefore it cannot ſtand with your honour to further the vnity of the Church of Chriſt. Truly thoſe your moſt famous and renowned Aunceſtours, that did part with their authority, and their wealth, to beſtow them vpon the Church of Chriſt, and did curſe & execrate thoſe that ſhold diminiſh them and take them away agayne, did not thinke ſo, nor find it ſo: and I would to God your Maieſty were ſo Powerfull, and ſo Rich, as ſome of

thoſe Kings were, that were moſt bountiful that way. You are our Soueraygne Lord, all our Bodies, and our Goods are at your commaund; but our Soules, as they belong not to your charge, but as by way of protection in Catholike Religion, ſo they cānot increaſe your Honor or Authority, but in a due ſubordination vnto Chriſt, & to thoſe that ſupply his place, *in ijs quæ ſunt Iuris diuini*. It was eſſentiall to Heathen Emperours to be *Pontifices* as wel as *Reges*, becauſe they were themſelues Authours of their own Religion. But among Chriſtians, where Religion comes frō Chriſt, who was no worldly Emperour (though aboue them all) the Spirituall and Temporall authority haue two beginnings, & therefore two Supremes, who if they be ſubordinate, do vphold,

and

and increaſe one another. But if the temporall authority do oppoſe the Spirituall it deſtroyeth of ſelfe, & dishonoureth him frō whome the Spiritual authority is deriued. Hereſy doth naturally ſpread it ſelfe like a Canker, and needs litle help to put it forward, ſo that it is an eaſy matter for a meane Prince, to be a great man amongſt Heretickes, but it is an hard matter for a great King to gouerne them. When I haue ſomtimes obſerued, how hardly your Maieſty could effect your moſt reaſonable deſires amongſt thoſe that ſtand moſt vpon your Supremacy, I haue bin bold to be angry, but durſt ſay nothing; only I did with my ſelfe reſolue for certaine, that the Keyes were wont to do the Crowne more ſeruice, when they were in the Armes of the Miter, then they

can do now they are tyed togeather with the Scepter; and that your Title in ſpirituall affaires doth but ſerue other mens turnes, and not your owne.

XXXV. As for your wealth, it is true, that the Crowne hath more Pence payed vnto it now, then in Catholike tymes it had, but it hath neuer the more Wealth. It is but the gayne of the Tellers to haue more money: true wealth is τὸν ὀργάνων πλῆθος, he is the richeſt Prince, that hath means to mayntaine the greateſt Army, and to do moſt magnificent workes both in warre and in peace, wherin the facts of your Catholike Anceſtors do appeare vpon good Record; your Maieſties are but yet hoped for, and if euer you haue the help of Catholike Religion to aſſiſt you, I hope you ſhall excell them all;

other-

otherwiſe I aſſure my ſelfe, the Schiſme will do what it can to make you poore, and then complaine that you are not rich. It was indeed one of the mayne pretenſes in the Statutes of Henry the VIII. that the Schiſme might enrich the King, & maynteine his wars. but God did not bleſſe it, for notwithſtanding all the Church-Landes, and Goods, and Tenths, and Fruites, & Premumires, King Henry the 8. was fayne to abare his coyne more then once, and yet he died not ſo rich as his Catholike Father left him. And ſince his time what is become of the Court of Augmentation? What benefit do you receaue of all the Church-lands, more then your Progenitours did, when they were in the hands of the Clergy? What eaſe your Subiects haue of ſubſidies there-

by, or in briefe, how much your coffers are enriched, you may be pleased to be informed by those that haue to do with those offices & can readily giue an account. For mine owne part, I haue diligently read ouer all the Statutes made by *Henry* the 8. and do find, that the Euents are so cleane cõtrary to the Prefaces, and Pretences of them, as if God of purpose would laugh thẽ to scorne.

XXXVI. There is yet another obiection or two in Reason of State, concerning your Maiesty, which seeme to be harder to answere then all the rest; whereof the one is, that your Maiesty hath vndertaken the cause in writing and set out a Booke in Print, & it must needs be great dishonour to you to recall it. This indeed is that which I haue heard the Caluinists of England often wish

for

for, before it was done, & much boaſt of, after it was by their meanes effected, and that your Maieſty ſhould be no longer able to ſhew your ſelfe indifferent, as you did at the firſt but were now engaged vpon your Honour, to maintaine their party, and to oppugne the Catholikes, and altogeather to ſuppreſſe them. But there is nothing in that Booke, why your Maieſty may not when you pleaſe, admit the Popes ſupremacy in Spirituall matters; & you are partly engaged thereby to admit the Trial of the firſt generall Councells, and moſt Ancient Fathers. And as for the Queſtion of Antichriſt, it is but an *Hypothetical* Propoſition, and ſo reſerued, as you may recall your ſelfe when you will. And howſoeuer that booke came forth eyther of your owne diſpoſi-

tion, or by the dayly instigation of some others, that did abuse your Clemency, and sought to send you of their owne Errand; it cannot serue their turnes, nor hinder your Maiesty from hearkning to an end of contention. For if King *Henry* the 8. in the iudgment of Protestants, might saue his honour, and contradict his Booke from very good, to starke naught; they must not deny, but that your Maiesty may increase your Honor by altering your Book from lesse good, to much better.

XXXVII. The other and the greatest obiection, That howsoeuer your Maiesty before your comming to the Crowne, and in the beginning of your Raigne, were indifferent; yet after the Gunpowder-treason, you were so angred, and auerted, as now

you

you are reſolued neuer to be friends; and therefore he is no good Subiect, that will either himſelfe be reconciled to the church of *Rome*, or perſuade any of your ſubiects thereunto. It is true I confeſſe, your Maieſty had great cauſe to be throughly angry, and ſo had all good men, whether Catholicks, or Proteſtants: but if your Maieſty will hearken to thoſe, that worke their owne purpoſes out of your Anger, you ſhalbe driuen to liue, and dy out of Charity; which although it be not ſo horrible to the Body, yet is it more harmefull to the ſoule, then violent or ſuddayne death. It is hard I confeſſe for a priuate man to aſſwage his anger on the ſuddaine, and there is as much difference betwixt the anger of a priuate man, and the indignation of a Prince,

as betwixt a blaſt vpon a Riuer, which is ſoone downe, and a ſtorme vpon the Sea, which hauing raiſed the billowes to the height, is nouriſhed by the motion therof, and cannot ſettle againe in a long tyme. But there is a tyme for all thinges, and ſeauen yeares is a long time. When a man is in the midſt of his anger, it pleaſeth him not to be intreated by his Neighbours, much leſſe by his ſeruants; but when a man hath chidden, and puniſhed vntill he be weary, he wilbe contēt to heare his ſeruant ſpeak reaſon. And though perhaps he be not the wiſeſt, yet ſurely he is the louingeſt ſeruant, that will venter to ſpeake to his Maſter in ſuch a Caſe. God himſelfe is exorable, and it pleaſeth him to be intreated by his ſeruants for his Enemies. I am perſuaded

there

there is no good Catholike in the world, that can be your Maiesties Enemy. And therefore I do assure my selfe, that God wilbe pleased with you to heare them speake, and not angry with me for mouing you therunto. And if your Maiesty do but vouchsafe so much patience, as to giue equall hearing, I doubt not but you shall receaue such satisfaction, as will giue you great quiet and contentment, and disquiet none of your Subiects but those only, that do for their aduantage misinforme your maiesty, and misleade your People.

XXXVIII. And if your Maiesty haue no such vse of the Schisme, as King *Henry* the 8. and Queene *Elizabeth* had, and that it doth neither increase your Authority, nor your Wealth, nor your Honour, but rather hinder

them all, and depriue you of that bleſſing, which otherwiſe you might expect from Chriſt, & his Church, from your Catholike Neighbour-Princes, and Subiects, and from the Saintes in heauen, in whoſe Communion is the greateſt comfort of euery Chriſtian, both in life and death; then whatſoeuer ſome great Stateſmen may ſay to the contrary, I do verily beliеue, they do but ſpeake for themſelues, and that there is no true Reaſon, that may concerne your Maieſty, to hinder you from admitting a toleration of Catholiks, and Catholike Religion, that thoſe who cannot command their vnderſtanding to thinke otherwiſe, may find the comfort they do, with ſo great zeale, to perſiſt in the vnity of the Catholike Chur h, amongſt whome I con-

feſſe my ſelf to be one, that wold thincke my ſelfe the happieſt man in the world, if I might vnderſtand that your Maieſty were content that I ſhould be ſo. But although your Maieſty ſit at the ſterne, and commaund all, yet you are carried in the ſame ſhip, and it is not poſſible to weild ſo great a Veſſell againſt wynd and tide. And therefore although it do not concerne your Maieſty in your owne Eſtate; yet if your Lords, and your Commons, and your Cleargy do reape any great benefit by the Schiſme, it wilbe very hard for your Maieſty to effect Vnity. But if vpon due examination there be no ſuch matter, then it is but the cry of the paſſengers, who for want of experience, are afraid where there is no danger, and that can be no hinderance to any courſe your

Maiesty shall thinke to be best, for the attaining of the Hauen.

XXXIX. For my owne part, for the discharge of my duty, and conscience, I haue considered of all their States and can resolue my selfe, that I haue not preiudiced the state of any good subiect of yours, but myne owne, in cōming to the catholike church. And first for your Lordes & Nobles, it is true, that many of their Ancestours were allowed a very good share in the diuision of the Church, when the Schisme began, and therefore it concerned them in reason of their state, to maintayne the doctrine of diuision. But I thinke there are very few in England, either Lords, or others now possest of Abbey-Lands, which haue not paid well for them, and might not aswell possesse them in the vnity of the

Church,

Church, as in the Schisme. And there was a declaration made by the Pope, to that purpose, in Queene *Maries* dayes, so that there is now no need at all, to preach against the Merrits of Good-workes, nor the vertue of the Sacraments, nor the Inuocation of Saints, nor the rest of that Popery, that built Churches, vnlesse it be to help the *Hugenots* of *France* to pull them downe.

XXXX. But perhaps the Cõmons of England do gaine so much by the Schisme, as they cannot abide to heare of vnity. Indeed when the Puritan Preacher hath called his flocke about him, and described the Church of *Rome*, to be so ignorant, so Idolatrous, and so wicked as he hath made himselfe belieue she is, then is he wont to congratulate his poore deceaued audiece,

that

that they, by the means of ſuch good men as himſelfe is, are deliuered from the darknes, and Idolatry, and wickednes of Popery; and there is no man dare ſay a word, or once mutter to the contrary. But the People haue heard theſe lies ſo long, as moſt of them begin to be weary, and the wyſeſt of them cannot but wonder, how theſe Puritan Preachers ſhould become more learned, and more honeſt, then all the reſt that liued in Ancient times, or that liue ſtill in Catholike Countries, or then thoſe in England, whom theſe men are wont to condemne for Papiſts. Neuertheles I confeſſe there be many honeſt men and women amongſt them, that being caried away with preiudice and pretext of Scriptures, do follow theſe Preachers more of zeale and de-

uotion

uotion to the truth, as my ſelfe did, vntill I knew it was but coũterfait. And theſe good People, if they might be ſo happy as to heare Catholickes anſwere for themſelues, and tell them the truth, would be the moſt deuout Catholikes of all other. But the moſt of the People were neuer led by ſermons, and if they were, the Catholike Church is both able, and willing to ſupply them far better then the Schiſme: but it was an opinion of wealth and liberty, which made them breake at the firſt; and if they dewly cõſider of it, they are neuer the better for eyther of both, but much the worſe.

XXXXI. For wealth, the Puritan vnthrift, that lookes for the ouerthrow of Biſhops, and Churches Cathedrall, hopes to haue his ſhare in them, if they

would fall once, and therefore cannot chooſe, but deſire to increaſe the Schiſme, that he may gayne by it. But the honeſt Proteſtant, that can eudure the State of the Church of England as it is, could be contēt it were as it was, for he ſhould receaue more beneſit by it euery way. The poore Gentleman and Yeoman, that are burdened with many Children, may remember that in catholike times, the Church wold haue receaued and prouided for many of their ſonnes and daughters, ſo as themſelues might haue liued and dyed in the ſeruice of God without poſterity, & haue helped to maintayne the reſt of their families; which was ſo great a benefit to the cōmon wealth both for the exoneration, and prouiſion thereof, as no humane Policy can procure the like. The

Farmer

Farmer & Husbandman who laboureth hard to discharge his payments, and hath litle or nothing left at the yeares end to lay vp for his Children that increase & grow vpon him, may remember, that in Catholicke tymes there were better penny-worths to be had, when as the Clergy had a great part of the land in their hands, who had no need to raise their Rents thẽselues, & did what they might to make other Lords let at a reasonable rate, which was also an inestimable benefit to the Commõs. So that whereas ignorant men, carryed with enuy agaynst the Clergy, are wõt to obiect the multitude of them, & the greatnes of their prouisions, they speake therein as much agaynst themselues as is possible. For the greater the nũber is of such men as are *Mundo*

mortui,

mortui, the more is the exoneration of the Commons; and the more the lands are of such as can haue no propriety in them, the better is the prouision of the Cōmons. For themselues can haue no more but their food, and regular apparell, all the rest eyther remaines in the hands of the Tenants, or returnes in Hospitality, and relieue to their Neigbours, or is kept as in a liuing Exchequer for the seruice of the Prince & Country in tyme of necessity. So that the Cōmons do gayne no wealth at all, but rather do loose much by the Schisme.

XXXXII. And as for Liberty, they are indeed freed from the possibility of going to Shrift, that is, of confessing their sinnes to God in the care of a Catholike Priest, and receauing comfort and counsell agaynst their sins,

from

from God, by the mouth of the ſame Prieſt; which duty is required of Catholike people onely once in the yeare, but performed by them with great comfort & edification, very often; ſo that a man may ſee, and wonder to ſee, many hundreds at one Altar to communicate euery Sunday, with great deuotion, & lightly no day to paſſe but that diuers do confeſſe are abſolued, and receaue the Bleſſed Sacrament. The poore Commons of Englād are freed from this comfort; neither is it poſſible, vnleſſe their Miniſters had the ſeat of ſeereſy for them to vſe it. And what is the liberty that they haue inſteed therof? Surely, the ſeruants haue great liberty agaynſt their Maysters by this meanes, & the Children agaynſt their Parents, and the People agaynſt their Prela-

tes,

tes, and the ſubiects againſt their King, & all agaynſt the Church of Chriſt, that is, agaynſt their owne good, and the Common ſaluation: for without the vſe of this Sacrament, neyther can inferiours be kept in awe, but by the Gallowes, which will not ſaue them from hell; nor Superiours be euer told of their Errors, but by Rebellion, which will not bring them to heauen. Theſe, and ſuch like be the liberties, that both Prince and People do enioy by the want of Confeſſion, and of Catholike Religion.

XXXXIII. As for the liberty of making lawes in Church-matters, the Common Lawier may perhaps make an aduantage of it, and therfore greatly ſtand vpon it: but to the Common people it is no pleaſure at all, but rather a

great

great burthen. For the great multitude of Statutes, which haue byn made ſince the Schiſme (which are more then fiue times ſo many that euer were made before ſince the name of Parlament was in England) hath cauſed alſo an infinit number of Lawiers, all which muſt liue by the Commons, and raiſe new families, which cannot be done without the decay of the old. And if the Canons of the Church, and the Courts of Confeſſion were in requeſt, the Lawiers market would ſoone be marred.

And therfore moſt of your Lawiers in this point are Puritans, and do ſtill furniſh the Parlament with aggreiuãces againſt the Clergy, as knowing very well, that their owne glory came at the firſt from the Court-Infidel, and therfore cannot ſtand

with

with the authority of the church which came at the first from the Court-Christian. I speake not against the Ancient Lawes of England, which since King *Ethelbert* his time were all Catholike, nor against the honest Lawiers of England. I know many, and honour all good men among them, and do looke for better tymes by the learning, wisedome, and moderation of the chiefest. But I am verily perswaded, that the pretended liberties of the Commons, to make Lawes in matter of Religion, doth burthen the Common wealth, & both trouble and preiudice your Maiesty, and pleasure none at all, but the Puritane, and Petti-fogging Lawier, that would fayne fetch the antiquity of his Common law from the Saxons, that were before King *Ethelbert*. So that,

whether

whether we respect the spirituall instruction and comfort, or the temporall wealth and liberty of the Commons of England, if the Puritan Preacher, and Puritan Lawier, who both do seeke the ouerthrow of the Church, and deceaue and consume the people, would let thē alone; there would quickly appeare no reason of their state at all, why they shold hate the Catholike Church, that is so comfortable, and beneficiall vnto thē; or maintaine the Schisme, that with sugred speaches, and counterfaite faces, doth so much abuse them.

XLIIII. Iam therfore in very assured hope, that by my comming to the Catholike church, besides the satisfying and sauing of my owne soule, I shall do no ill seruice to your Maiesty, neyther in respect of your selfe, nor

your

your children, nor in reſpect of your Lords, and Commons; and that there is no reaſon cõcerning the State of any of theſe, that is ſufficiẽt to diſſuade vnity. There is only the Clergy left, which if Caluiniſme may go on, & preuayle as it doth, ſhall not in the next age be left to be ſatisfyed. And there is litle reaſon, that any man that loues the Clergy, ſhould deſire to ſatisfy ſuch Clergy men, as do vnderhand fauour Caluiniſtes, and mayntayne ſuch points of doctrine, as if your Maieſties fauour were not, wold out of hãd ouerthrow the Clergy, and inſteed of them ſet vp a tew ſtipendiary Preachers.

XLV. There neuer was, is, nor ſhalbe any wel-ſetled ſtate in the world, eyther Chriſtian or Heathen, but the Clergy, or Prieſthood was, is, and muſt be a prin-

cipall

cipall part of the gouernement, depending vpon none, but him only, whome they ſuppoſe to be their God: but where Caluiniſme preuayleth, there three or foure ſtipendiary Miniſters, that muſt preach as it ſhal pleaſe *M. Maior* and his brethren, may ſerue for a whole Citty. And indeed, if their opinions be true, it is but a folly for any State to maintayne any more. For if God hath predeſtinated a certayne number to be ſaued, without any condition at all of their being in the viſible Church by fayth, or their perſeuering therin by good workes; if God hath reprobated the greateſt part of the world, without any reſpect at all of their infidelity, hereſy, or wicked life; if the fayth of Chriſt be nothing els, but the aſſured perſuaſion of a mans owne Predeſtination to

glory, by him; if the Sacraments of the Church be nothing but ſignes, and badges of that grace which a man hath before by the carnall Couenant of this Parents fayth; if Prieſthood can do nothing but preach the Word (as they call it) which Lay-men muſt iudge of, and may preach too if they will, where occaſion ſerues; if the ſtudy and knowledge of Antiquity, Vniuerſality, and Conſent be not neceſſary, but euery man may expound Scripture, as his owne ſpirit ſhall moue him; if I ſay, theſe & ſuch like opinions be as true, as they are amonge Caluiniſts in the world common, and in England too much fauoured and maintained: then certainly there will appeare no reaſon at all vnto your Parlament, whenſoeuer your Maieſty, or your Succeſſors ſhall

pleaſe to aske them, why they ſhould be at ſo great a charge as they are, to mayntaine ſo needles a party, as theſe opiniõs do make the Clergy to be? They can haue a great many more Sermons a great deale better cheap, if in the opinion of Caluiniſme, the Clergy do no other ſeruice. They that do in England fauor, and mayntaine theſe opinions, and ſuppreſſe and diſgrace thoſe that do confute them, they (although themſelues can be content to be Lordes, and to go in Rochets) are indeed the greateſt Enemies of the Clergy. And it were no great matter, for the Clergy; they might eaſily turne Lay, and liue as well as they do for the moſt part: but it is a thing full of compaſsion, and commiſeration to ſee, that by theſe falſe, and wicked opinions, the

Diuell, the Father of theſe and all other lies, doth daily take poſſeſsion of the ſoules of your ſubiects, both ot Clergy and Laity.

XLVI. Theſe kind of Clergymen I confeſſe, I do not deſire to ſatisfy any other way, then as I haue alwayes done; that is, by the moſt friendly & playne confutation of their errors to ſhew them the truth. As for other Clergy men that are conformable to the Religion eſtabliſhed by law, as well for their doctrine, as for their diſcipline, if they be good Schollers, and temperate men (as I know many of them to be) they cannot but in their iudgements approue the truth of Catholike Religion; and if it were not for feare of loſſe, or diſgrace to their wyues, & children, they wold be as glad as my

ſelfe, that a more tẽperate courſe might be held, and more liberty affoarded vnto Catholikes, and Catholike Religion, in England.

XLVII. Theſe Clergy men, I am, and euer ſhalbe deſirous to ſatisfy, not onely in reſpect of themſelues, but alſo in reſpect of their wiues & childrẽ, whome I am ſo farre from condemning and diſliking, as that I do accoũt my ſelfe one of them; and I deſire nothing more in this world, then in the toleration of Catholike Religion, to liue and die among them. And therfore I haue had ſo great care in this point, as before I did ſubmit my ſelfe to the Catholike Church, I receaued aſſurance from ſome of the Greateſt, that if your Maieſty would admit the ancient ſubordination of the Church of *Can-*

terbury vnto that Mother Church by whose authority, all other Churches in England at the first were, & still are subordinate vnto *Canterbury*, & the free vse of that *Sacrament*, for which especially, all the Churches in Christendom were first founded; the Pope for his part would confirme the *Interest* of all those that haue present possession in any Ecclesiasticall liuing in England; & would also permit the free vse of the common Prayer-booke in English for morning and Euening prayer, with very little or no alteration. And for the contentment and security of your Maiesty, he would giue you not onely any satisfaction, but all the Honour that with the vnity of the Church, and the safety of Catholike Religion may be required. Which seemed to me so rea-

sonable

ſonable, as being before ſatisfyed for the truth of Catholike Religion. I could aske no more. So that I am verily perſuaded, that by yielding to this truth, which I could not deny, I haue neyther neglected my duty, and ſeruice to your Maieſty, and your children, nor my reſpect and honour to your Lords and Commons, nor my loue and kindnes to my honeſt friends, and brethren of the Clergy, but rather that my example, and my prayers ſhall do good vnto all.

XLVIII. But that which I muſt truſt vnto, when all the reſt will fayle me, is the ſeruice of God, and ſauing of my ſoule in the vnity of that Church, which was founded by Chriſt himſelfe, and ſhall cõtinue vntill his comming agayne, wherein all the Saintes of God haue ſerued him on earth

&do enioy him in heaue, without which Holy Catholique Church, there is no Communiō of Saints, no Forgiuenes of sinnes, no hope of Resurrection vnto life euerlasting.

LXIX. I beseech your Maiesty, let not Caluins *Ecclesia Prædestinatorium* deceaue you; it may serue a Turke, as well as a Christian; it hath no faith but opinon; no hope, but presumption; no *Charity*, but Lust; no faith, but a Fancy; no God but an Idoll. For *Deus est omnibus Religionibus commune Nomen*; All Religiōs in the world, begin their Creed with, I beleue in God. But, *homini extra Ecclesiam Religio sua est cultus phantasmatum suorum*, and *error suus est Deus suus*, as holy *S. Augustine* affirmeth *Epist.* 64.

L. I haue more thinges to write, but the hast of answering

your

your Maiesties Commandement signified to me by Syr *Thomas Lake* his letters, haue made me commit many faults, in writing this very ſuddainly, for which I craue pardon, and cut off the reſt.

But for my returning into England, I can anſwere no otherwiſe but thus: I haue ſent you my Soule in this Treatiſe, and if it may find entertainment, and paſſage, my Body ſhall moſt gladly follow after. If not, I pray God I ſend my ſoule to heauen, and my body to the graue, aſſoone as may be. In the meane time, I will reioyce in nothing, but only in the Croſſe of Chriſt, which is the glory of your Crowne. And therfore I will triumph therein, not as being gone from you, to your Aduerſary; but as being gone before you to your Mo-

ther, where I desire, and hope for euer to continue

Your Maiesties

True Seruant & Beadsman.

B. Carrier.

Liege Decemb. 12.

FINIS.